

# CHRISTS COVNSELL

TO

Poore and naked Soules, that they  
might bee well furnished with pure  
Gold, and richly clad with white  
Raiment.

Delivered in a SERMON before the Honou-  
rable House of Commons. at their Publique  
Fast, in *Margarets Church in Westminster,*  
*Septemb. 29. 1647.*

By THOMAS VALENTINE, one of the Assembly  
of Divines, and Minister of *Chapels* in the Coun-  
tie of *Buckingham.*



LONDON,

Printed for *John Rothwell*, at the Sun and Fountaine  
in *Pauls Church-yard.* 1647.

185  
x 14 cm  
22p

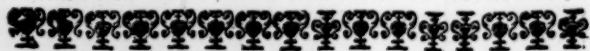


*Die Mercurii, 29 Septemb.*

1647.

Ordered by the Commons assembled in Parliament, That Mr. *Wheeler*, doe from this House give thanks unto, Mr. *Valentine*, for the great paines he tooke in his Sermon Preached on this day at *Magarets Westminster* before the House of Commons, and that he desire him to Print his Sermon, wherein he is to have the like priviledge in printing of it, as others in the like kinde usually have had.

*H. Elsynge Cler. Parl. Dom. Com.*



TO THE  
Honourable House of COMMONS  
Assembled in PARLIAMENT.

**I** Was called upon a short warning to attend you in your Publike Fast, I presume that tooke off your expectation, which was some advantage to me; a Learned man whispered to one going up in publike, and said, wee have entertained your Enemy, namely, a great expectation, and this proves prejudiciall. You have by your acceptance of my Labours, and requiring the publication of these plaine Meditations, gone beyond my expectation. I obey your command, and offer to the publique view, (under your Patronage) what God on the sudden brought to hand: I was bold in the end of my Sermon, in the last Use, to represent the sad Condition of the people of this Land; give me leave in a word or two to adde somewhat to the same purpose. Wee may looke upon the great Citie of our Land, and all the rest, as Christ did upon Jerusalem; and if wee had the like Spirit, wee should poure out our dolefull expressions even with teares as he did. Divers have shed teares when they have seene sad Spectacles before their eyes. Titus the Roman Generall, wept when he heard of the Calamities of the besieged in Jerusalem; Marcellus wept when he saw the blood of the Syracusans. Scipio Africanus wept over Carthage, but none of these like the teares of Christ, for he mournes for their desolation before it came upon them; he looks with sorrow upon their sins that did not beleve in him, and laments their eternall perdition, and these did well become the teares of the Sonne of God: If we had the like Spirit, wee have the like occasion. Jerusalem was destroyed by Division, and so were the Romans that conquered it; there were three companies that held out one against another to the very last;

Luk. 19. 41.

## The EPISTLE.

Isa. 13. 9.

Rev. 11. 13.

Phil. 3. 16.

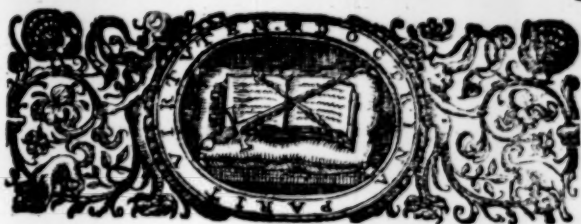
Isa. 11. 13.

last; most of our Cities have more Divisions then three  
 times told. they had signes from Heaven to give them war-  
 ning, Armies of fighting men appeared in the Aire, and a  
 Comet like a flaming Sword over their Citie: Wee have  
 had Armies, and a bloody Sword in the bowells of the King-  
 dom which have done that indeed, which was represented un-  
 to them; they had a voice in the Temple, saying, Migremus  
 hinc, Let us remove hence, wee see it done already in a great  
 Measure; the glory is departing from us, ~~not~~ *only* to the  
 threefold, but even to the Mountaines: Looke upon the  
 highest, and goe downward, and you may truly say, the Lord  
 hath stained the pride of all our glory. Jordan (as some af-  
 firme) was turned out of its course foure yeares before the  
 destruction of Jerusalem. All things are out of course with  
 us, the foundations of the earth are shaken, wee are under the  
 earthquake, and yet few men tremble before the Lord. I am  
 afraid it is a fore-runner of our destruction, and the rather,  
 because that which should unite us is likely to divide us more;  
 You make a rule in matter of Religion and Government, and  
 will have you make so many exceptions which will be as large as  
 the rule, and it is hard to tell whether the greater number  
 will come under the one or other. Were it not better to  
 take into consideration those things wherein all the godly or  
 most agree, (according to that of the Apostle) Whereunto  
 wee have already attained, let us walke by the same rule,  
 and mind the same thing; rather then lay the foundation of a  
 perpetual division. How this should be done, requires time,  
 and the most serious thoughts of wise men; yet in my poore  
 judgement I thinke it might be done. The Lord direct you  
 that are appointed to be the publike instruments of our good,  
 that some way may be found out to take away the envy of  
 Ephraim, and then I shall not much feare the adversaries of  
 Judah. And this shall be the prayer of him that rests

Your unworthy Servant in the Gospel,

THO. VALENTINE.





A  
SERMON

Preached at *Westminster* before the  
Honourable House of Commons at  
their Publike Fast, *Septemb. 29.*

1647.

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REVEL. 3. 18.

*I counsell thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakednesse appeare not, and anoint thine eyes with eye-salve, that thou mayest see.*

**T**He Title of the Booke tells you, It is the *Revelation of John*, and *John* tells you chap. 1. vers. 1. It is the *Revelation of Jesus Christ*, which he vouchsafed to his Servant *John*, when he was banished into the *Ile Patmos*, by the crueltie of *Demitian* the Emperour: Wherein all things necessary to be knowne from that time, to the end of the world are revealed. In which Booke (as in *Pauls* Epistles) many things, nay almost all, are hard to

B

be

be understood. Yet that part which contains the Epistles to the seven Churches, having in it Reproofes, Admonitions, Exhortations, and Counsell, is more easie and plaine.

This Text is part of that Epistle which was sent to the last of the seven Churches. *viz.* luke-warme *Laodicea*, the particulars charged upon this Church and the rest, are more easie to understand. The difficultie is, in determining whether these *Asian* Churches doe typifie other Churches, and what they are, and where they are planted. For the probabilitie of the opinion, that some were aimed at in them, divers reasons might be alleged, as this, that this Booke is not a bare Narration of things heard and seene, but a Prophecie of things that were afterward to come to passe. Others would have the state of the Church in generall deciphered out, but with Reference to particular times, as *Ephesus* points out the purer primitive times, which did retaine their integritie, but yet the mystery of iniquitie began to worke, so that there was need of caution.

*Pergamus* and *Smirna*, point at those times when Arianism and Popery got up, and did domineere. *Thyatira* resembles the times, wherein the Church began to rise, and get from under the power of Antichrist; and they being in their rise, their workes are commended to bee more at last than first. *Sardis* and *Philadelphia*, set out the Churches that did not rest in some beginnings of Reformation, but made better progresse. *Laodicea* is the last, and typifies a Church, which having escaped *Babell*, did rest in their Gifts, Calling, and Profession, and did judge themselves rich, whereas she was poore, blind, and miserable, and this Church was in a middle way, partly *Romish*, and partly Reformed, not very good, nor extremely bad, she did adhere and cleave too much to *Rome*, and did please her selfe in her Pompe; therefore she is taxed, and secretly threatned to be spued out.

The Epistle to this Church begins *vers.* 14. wherein is the preface or inscription, containing the Person writing;

*Amen*;

of Commons on their Fast, Septemb. 29, 1647. 3

*Amen*; the faithfull Witnesse, the beginning of the Creation of God, to the Angell of *Laodicea*: The matter of the Epistle is,

First, A discovery of the Sin, *vers. 15. 17. Thou art neither cold nor hot, but luke-warme; And thou sayest, I am rich, and increased with goods, and hast need of nothing.*

Secondly, The reproofe and threatning, *vers. 16. Because thou sayest so, and art luke-warme, therefore I will spue thee out of my mouth.*

Thirdly, The counsell given, and that is the Text which I have read.

Fourthly, There is a gracious promise made to this Church. *vers. 20, 21. If any man heare my voice, and open the doore, I will come in to him, and will suppe with him, and he with me.*

The forme of my Text is a Counsell.

The Matter is a Dutie which this Church is counselled unto.

First, The Dutie is to buy.

Secondly, The object of it, or what we are to buy; And that is set out three wayes.

First, What it is; And it is a three-fold Commodity.

1. *Gold.* 2. *Raiment.* 3. *Eye-salve.*

Secondly, What kind; And they are excellent, as appears by the qualities of them. 1. *Tried Gold.* 2. *White Raiment.* 3. *Good Eye-salve.* This last is implied.

Thirdly, What use; And that likewise is three-fold:

1. *To enrich us.* 2. *To clothe us.* 3. *To make us see.*

## The Sense of the Text.

*I counsell thee, &c.* This manner of speech is not so frequent, for God doth ordinarily command, or reprove, or instruct, or threaten, or promise, and most things in Scripture may be referred to those heads.

But this Text hath another face, and comes in another  
B 2 forme;

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forme ; It is a counsell or whole some advice to this Church ; which in the precedent *verses* , is instructed , reprov'd , and threatned ; and here counsell is added to the former , and in it you may discern much Love and Wisdome ; Love desiring her good , and advising her to a way that might prevent her Ruine ; Wisdome likewise appears , in that the Lord Jesus Christ , offering to sell these Commodities , doth not command us to buy them , nor force us to have them , but doth , as men that bring their Commodities to the Market , shew them , and set them forth , commend them , but leave it to their owne choice to buy what they please ; yet if a friend come , they will advise him to buy , and give their word , and pawne their credit for the goodnesse of the Commoditie : So the Lord Christ would have you take his word for these Wares , and to goe through with the bargaine , and not want them any longer .

And that we may see reason to buy them , consider what they are , Gold , Raiment , and Eye-salve . We are by nature poore , here is gold to enrich us ; and we are naked , here is raiment to clothe and cover us ; we are born blind and here is eye-salve to cure us ; gold for our estates , raiment for our bodies , eye-salve for the chiefe of our senses .

What pincheth more then Povertie ? What shames us more then Nakednesse ? What grieves us more then Blindnesse ? Here is a remedy for every of these Maladies , here is a plaister for every wound , and by the epithites given , you may perceive that here are no drugs , no counterfeit wares , but all of the best , the very best that Heaven can afford ; tryed gold , pure raiment , excellent eye-salve ; What more precious then tryed gold ? What more glorious then white raiment ? What better for a blind man then good eye-salve ? But I need not set forth the goodnesse of these Wares , they will commend themselves .

Yet a word to tell you what they are , (if I can) but there is some difficultie in that .

*Laodicea* was a true Church , for it was planted in the Apostles times , and *Paul* gave charge that his Epistle to the  
*Colos*

*Colossians* should be read in the Church of the *Laodiceans*, and that they should reade the Epistle from *Laodicea*, *Col. 4. 16.*

Therefore they had ordinances, and we cannot conceive but that they were pure, for those times did not admit of impuritie in the Ordinances of Christ: We cannot thinke they wanted Officers, for the Apostles would looke to that in all the Churches; nor can we imagine they wanted Discipline and Government; a Church Constituted so early in the first day of the Gospell could not but be well erected. And in the reproofe of this Church, they are not taxed for want of these, or any of them; nay, they write to *Paul* (as *Calvin* thinks) and if there had beene such a defect in their Church, the Epistle to the *Colossians* would not have supplied that want, for it speakes nothing of Government, and he gives order it should be communicated to them.

Therefore according to the tenor and scope of the charge brought against this Church, we may safely say; that their graces and gifts, were not so good, so rich, so right, as should have beene; for their works are challenged, *vers. 15. I know thy workes*, and their zeale was not good, it was not hot enough: Therefore I thinke the constitution of the members of their Church was not good, they were not zealous, not fervent in spirit; and if that be a heat arising from many graces, or if but one, yet a defect therein proves a want and decay in others, so that their graces were not golden but rather copper; and *Laodicea* being a rich Citie, and dealing in Merchandize, they might rather looke after the materiall gold, and after pure raiment for the body, then these golden and silver graces. The Church in the Constitution of it might be good, yet the members resting in their Church-priviledges, and in the abundance of outward things, might be wanting in their graces, the doctrine of faith might be pure and sound, and yet the grace of faith might not be good and saving in them; their worship might be pure, and yet they not zealous for that God they worshipped. In this great house of the Church of *Laodicea*,

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the members, many of them, were not vessells of gold and silver, but of wood and earth. 2 *Tim.* 2. 20. therefore they are justly reprov'd.

Other things might be faultie in this Church, but I name this, as being cleare, and it will make way for our better instruction.

Let us begin with some Observations; and first, you may see plainly in your view, from the beginning of the Text this to be offered.

1. *Observ.* That the Lord Jesus Christ, doth not alwaies command like a King, but sometimes counsells like a Friend.

We read in *Ephesi.* 3. 10. of the manifold wisedome of God, *multiformis sapientia*, a wisedome that hath many faces, and looks variously; sometimes God speakes like a King, and sometimes like a Judge, and sometimes like a Friend; In precepts Authoritie, in reproofes Anger, in threatnings Severitie, in counsells Love, and care of our good most appears.

To counsell one, it is to propound something to his consideration that is fit for him to thinke of, and usefull for him to doe, and it supposeth some principles in a man whereby he is counsellable; and there is nothing to which we are counsell'd, but the same things are also commanded, onely the manner is more taking, and the matter must be of importance, else we take it not into consideration, *Prov.* 22. 20. *Have I not written unto thee excellent things in counsells and knowledge.*

To counsell us.

First, It is a rationall way, and fit to worke upon a man, and God that tryes alwaies to doe us good, takes this course to counsell us, *Hos.* 11. 4. *I have drawn thee with cords of a man, and bands of love; I have dealt with thee more humane,* for man is counsellable, but so is not a beast; *cogepetens*, you force a beast, but man is to be perswaded; speake reason, and expresse love, and you cannot be despised or sleighted, reason cannot be gain-sayed; though the man will not confesse

fesse he is conquered by your argument, yet the understanding secretly must assent, and love cannot be contemned; the partie may, but love cannot; but when the Wise God shall speake reason, and manifest his love, we should not despise his counsell: Nay, many joyne together in this counsell, so the word imports, *συμβουλευοντες* to counsell with others, *συμβουλιον*, *consilium quod aliqui simul ineunt*, God counsellis you, his Spirit counsellis you, his Messengers counsell you, and your owne Consciences counsell you. For as *συμβουλιον* is a knowing together, so *συμβουλιον* is conselling together; divers sit in counsell together about the good of man; and hereby it appeares how we should esteeme of the kindnesse of God; the word is *Mat. 12. 14.* *συμβουλιον ελαβον*; they held a counsell that was against Christ, but the blessed Trinitie hold a counsell for the good of man; Let us make man, let us redeeme man, and advise him for his good.

Secondly, It is very fit and proper for the action of buying, you shall not be compelled to buy the Commodities here offered, but you shall use your reason, whether a poore man should not doe all he can to get good gold, and a naked man clothing. But here I must needs explain this point, lest we should thinke that a man were left to his owne liberty in the point of his conversion, and this *simile* of conselling to buy must not be extended beyond the scope; and we say, That the will of man is over-ruled, and over-powred by the Spirit of Christ, so as it cannot but come in upon the offer of grace, and the will is determined to one thing, not left to it selfe, to take or refuse what is tendered to it; and it is no absurditie (whatever *Arminians* thinke) to say, in the conversion of a sinner there is a violence offered to the corruption of the will, and yet the will not wronged, a suspending of the libertie of the will, and no destroying of it.

If you consider a man affrighted out of his sinnes in a way of terrour, as the *Gaeler*, *Act. 16. 29.* who came trembling; you may say he could doe no other. Suppose a man pursued by a Beare or any ravenous Beast, if he have the use

use of his leggs, and of his reason, he cannot but runne away from the danger; Hell frights the sinner, Conscience flies in his face, and he cannot but come to Christ.

The propensitie and act of the creature may be suspended, and not destroyed; the Lyons could not devoure *Daniel*, the fire could not burne the three young men; God did suspend the act of those creatures, but their natures were not destroyed, for their enemies found the Lyons to be fierce, and the fire to burne; the will of man chooseth to come, and cannot doe otherwise, for it is moved and guided by a supernaturall power.

Thirdly, God doth counsellus, for in all things of any importance we take counsell, here is more need, and if we follow our owne counsells we perish, *Prov. 11. 14. Where no counsell is, the people fall: but in the multitude of counsellors there is safetie, Prov. 20. 18. Every purpose is established by counsell, and with good advice make warre.* If in other things we take advice and not this, it shewes we are more carelesse of Heaven then our affaires on earth.

1. *Use.* Take counsell of him that is wise, and reject it not; leane not to your owne wisdom, for that will destroy you. A man that followes his owne thoughts in matters of Religion, is sure to misse his way, and lose his hope: The counsell of God is good, we cannot say so of the wisest man, but his counsell is good at all times, for he knowes all things and all events, which no man doth, *Prov. 19. 20. Heare counsell, and receive instruction, that thou mayest be wise in thy latter end.*

2. If we doe not, we set up our owne thoughts and wisdom above Gods, and we oppose Christs Prophetical and Kingly Offices.

3. Grace makes us teachable, and men should inquire what they ought to doe, *Act. 2. 37. Men and brethren, what shall we doe? Act. 9. 6. Lord, what wilt thou have me to doe?* And they obeyed and followed the directions of the Apostles; *David* did blesse God for *Abigails* counsell, *1 Sam. 25. 22, 32.* And if we receive not the counsell of God, we shall



shall in the end bewaile our folly, and read our misery, arising from our own rebellious and desperate denyalls of grace; and as the Pharisees received the counsell of God against themselves, to doe many in these dayes.

*I counsell thee to buy of me gold tried in the fire, and white raiment.*

*Observ.* It is the wisdom of men to buy grace, and the meanes of grace, whatever they cost them.

*Obj.* But how can wee buy? What shall wee give to God for these rich Commodities? And how can it stand with the bountie of God to sell them to us? And how doth it under-value the grace of God when it is offered to sale?

*Solut.* For answer to this objection, and for opening of the point propounded, wee must know, That the grace or favour of God cannot be bought at all. And wee must distinguish between *gratis* and *recompensa*, the free grace of God, his good will and pleasure, which is from all eternitie, and the fruits thereof: the gifts of the Spirit; together with all the meanes by which the Spirit workes in the hearts of Gods Elect: These latter are here offered to you to be sold, not the former.

We cannot properly buy so as to give a valuable consideration for these Heavenly Commodities; to buy, is to give a price to the seller, for which he makes over his right to you, and puts you in possession of that which was his.

But properly we cannot buy so as to give a valuable consideration: And that because,

First, All things are Gods already, unlesse it be your sinnes, the Cattell upon a thousand Hills are mine, saith God, Job 41. 11. *Whatsoever is under the whole heavens is mine.* So that you cannot pay God with his owne, for if I buy of a man I give him somewhat that is mine, and receive of him somewhat that is his.

Secondly, All things that we have are inferiour to grace, and the meanes of grace, they are but transitory and fading, but Heavenly things are lasting and durable, and there is no

*Qualis emptio  
absq; pretio?  
Quomodo hoc  
convenit mag-  
nificentie Dei  
si emenda est il-  
lius gratia? pa-  
rum laudes ha-  
beremus cujus  
aque venales  
habentur.*

proportion betweene the largest offer of thousands of  
 Rams, and ten thousand Rivers of Oile, and the least dram  
 of saving-grace, and we must not thinke that many or mo-  
 ny-worth can purchase Heaven or grace; nay, to take off  
 our thoughts, the Lord tells us his mind, *Isa. 55. 1. Buy wine  
 and milke without money.*

But what must be done?

First, Buy it with thy prayers and teares, and tell the  
 Lord thou hast need of them, and cannot live without them;  
*Rome* teacheth her children to buy grace with the improve-  
 ment of parts of nature, and to buy Heaven with their good  
 workes, and tell us of such perfection in some workes, that  
 there is no sinne in them; but when they offer so largely,  
 God must trust them, for they have no ready money; but  
 we teach our Chap-men to turne poore beggers, and you  
 may get more by begging at the hands of God, then by  
 working, and yet we beg a stock of grace that we may give  
 to worke.

Secondly, Buy it with thy labour and toile, travell for it  
 if thou hast it not at home; the sonnes of *Jacob* goe it to  
*Egypt* if there be no Corne in their owne Countrey, and  
 what paines men take to get the Commodities of the  
 world, they should doe more for Heaven; in former times,  
 before this Parliament sate, there was a great scarcitie, the  
 markets did rise, there is now more plentie; but the evill  
 of the present times is, that there is a price in mens hands,  
 and they have not hearts.

Thirdly, It may be it will cost thy purse, if with the  
 Merchant in the Gospell thou hast found the Pearle, buy it  
 though thou sell all, *Mat. 13. 46.* and it would further your  
 accounts, if your Bills of expence for Building, for Purcha-  
 ses, for Portions, nay, for Sports and Recreations, (which  
 rises to great summes) you could bring in somewhat an-  
 swerable for the Gospell and Religious uses.

Whatsoever it will cost thee, breake not for price, buy it  
 at any Rate.

First, It will enrich thee, you may buy Land too deare,  
 and Gold too deare, but grace and the meanes of grace

can-

cannot be bought too deare, nay, the dearer bought the better, you will keepe it the better, and esteeme it the more: The more it costs a Christian to get Christ, and obtain assurance of Gods love, the better it is, *Prov. 3. 14. The merchandise of wisdom is better then the merchandise of silver, and the gaine thereof then fine gold, more precious then the rubies, and all the things thou canst desire are not to be compared to her.*

Secondly, It is of generall use for all persons, and at all times, when you shall throw away your gold and silver, a dram of grace shall be in great esteeme and will comfort your soules: Religion is not like a Souldier in time of Peace, or a Chimney in Summer, but of good & necessary use at all times; in prosperitie to teach you moderation, in adversity to beare up your spirits, in life, in death it is a Crowne to you.

Thirdly, This Bargaine proves better then was conceived; temporall things seeme better then they prove, and no man finds that in them which he imagined; but spirituall riches afford more to the soule then at first was beleev'd; here that's true, *It is naught, it is naught, saith the buyer; but when he goeth apart he boasteth, namely, of his great pennyworth, Prov. 20. 14.*

Therefore be as the buyer in these particulars:

First, find thy need of these Commodities, let thy soule say to God, give mee Christ and Faith, or else I dye; you must not so thinke or speake of any thing else.

Secondly, See the goodnesse of them, you cannot know the excellency of them till you be instructed and have experience, you cannot see till you have this eye-salve; and therefore no wonder if the Lord Christ offer his Commodities, and put off but little, because men know not the worth of them.

Thirdly, No deceit in this bargaine, you shall not be over-reached, faire and plaine dealing to them that will buy the truth; Rome sells you sophisticated and adulterated Wares, and her Traders have darke Shops, and false

Lights, and will not have the people to know, or be able to judge of these Commodities; they must not looke into the Scriptures, nor understand the Doctrine of Faith, but take all upon their word, and beleve as the Church doth; but the Text offers tryed gold; And wee must try all things, and hold that which is good.

Mat. 6. 20.

*O'ponis Domi-  
nus calam ter-  
re quos sua vel-  
ut casti filios a-  
terrenis ad ve-  
ram Patriam  
destinat ubi de-  
beant perpetuo  
manere. Musc.  
Quid minus ra-  
tione consenta-  
num est quam  
bona sua locare  
ubi vel sponte  
pereant vel ra-  
pantur ab ho-  
minibus?*

Fourthly, Theeves cannot breake through and steale these Commodities; As there is a greater excellency, so more certaintie in them. In all the troubles and persecutions in the world, if you keepe your courage and resolutions, and would not part with your riches, neither Devils nor men can rob you of them; you may have the gold and silver in your Chests taken from you by violence, and your estates wrung out of your hands, but your graces cannot be lost unlesse you consent to lose them; and they being of so high a nature, and so great worth, get them whatever they cost you, and keepe them carefully as you doe your gold.

First, The more to perswade you to this, consider further of this two-fold *Simile* of tryed gold and white raiment. He that hath gold hath all things vendible, he may have House, Lands, an Office, Honour and Preferment, and whatever (of this nature) he can desire: for gold will procure it, and gold virtually includes all things that are to be sold.

1 Cor 3. 22.

So he that hath Christ, and Faith, and other graces, hath all things Heavenly; all are yours, none can speake such Language as Beleevers; other men may have a great deale, *Esa* may have enough, but *Jacob* hath all. None so rich as the people of God, they have in their possession all the fine gold and rich raiment, they are well clad, and richly furnished, and they should live answerably; they have got such a bargain at the hands of Jesus Christ as hath made them for ever, and they should rejoyce in their condition; rich men please themselves in telling their gold, and thinking of their wealth; let the Christian looke upon his graces and priviledges with delight, and take great contentment in them.

Gen. 31. 9.

Secondly,

Secondly, He that hath tryed gold needs not feare the touch-stone, he that hath tryed graces needs not feare further tryalls; It ought to be the care of every one to see that his graces be of a right kind, that he have gold, not brasse: Many Protestants in the Church of *England* have too much pleased themselves with Copper Faith, or they have taken a gilded glistering piece of wood for gold; there is that which lookes like faith, and zeale, and love, but is not so indeed. Wee should try all things, wee take not a piece of gold or silver but weigh and ring it, because wee would not be deceived; and it were a shame for a man to put off his Commodities, and thinke he hath made a good bargaine, when the money that he receives is false and counterfeit Coine. It is an evill thing to rest in a shew or forme of godlinesse, all that comes of it is to be thought by our selves and others that wee are Religious: The Pharisees had a name, they were esteemed by the ignorant people to be devoute; but what will that availe in the day when our workes must be tryed by fire? It is onely gold a solid metall that will indure the fire, hay and stubble, and all light stufte will burne and consume away.

*Luther* speakes of one *Arsenius* that had eminent gifts, and made a profession of Religion, and was more forward then others; who being sick, his friends and acquaintance visited him, and for his comfort told him that he could not but have a great deale of joy and peace that was farre before many others in Religion; he answered them, That he had not so much comfort as they imagined, and he now found it to be with his soule, not according to what they thought of him, but according to the judgement that God passed upon him, and God judgeth (said he) not after an outward appearance, but with a righteous judgement.

It were a vain thing in a man, that being Arretted and going to Prison, should charge the Officers with doing him wrong, because he was esteemed by all his neighbours a rich man, and worth many thousand pounds; in such a case the name of a rich man will neither free from danger, nor pay

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debts. But he that hath this tryed gold hath enough to pay his debts, and a stock to live upon besides; he feares no danger, no trouble, no persecution, nor death, no not the fiery tryall, for his tryed gold will hold out and passe for currant, when all gilding will wash off and waste away. Great then may be the comfort of such as looke after truth and the realitie of graces, they are happy both in life and death, they are rich, and shall carry their wealth with them into Heaven: You must part with your friends when you dye, and you must leave your riches behind you, but your

*Vicent. in  
Specul. Mora.*

graces shall goe with you. To set out the dignitie of them above your materiall gold, One tells you a Story of a man that had a Suit, and when his Cause was to be heard, he applied himselfe to three friends to see what they would doe with him; one answered him, he would bring him as farre on his journey as he could; the second promised him to go with him to his journeys end; the third ingaged himselfe to goe with him before the Judge, and to speake for him, and not to leave him till his Cause was heard and determined. These three are a mans Riches, his friends, and his graces; his riches will helpe him to comfortable accommodations while they stay with him, but they may take their wings and flye away from him before he dye. His friends and kindred they will goe with him to his journeys end, bring him to the grave, and interre his body, & then they leave him to his graces; they go further, & accompany the soule when it goes before God, and speake for him, and doe more for him then the other can doe: *Blessed are the dead that dye in the Lord, they rest from their labours, and their workes follow them*

*Misericordia  
comes desun-  
ctorum.*

It is true of  
that and all o-  
ther graces.  
Rev. 14. 13.

But sad is the condition of evil men, for when they appeare before God, there will be no Intercessor for to speake for them, their sinnes will dogge them even unto the Tribunal Seat of God, and drag them downe to Hell.

Wee have done with the *tryed gold*, now a word or two of the *white raiment*; by which is understood our Justification, and Sanctification, Ordinances and Graces, and to shew

*of Commons on their Fast, Septemb. 29, 1647.* 15

shew the glory and puritie of them they are set out under white raiment. White is a pure colour, and betokens innocencie; by nature wee are naked, but here is a glorious garment. White is more excellent then Scarlet, for it is a naturall colour, and all naturall beautie is above that which is artificiall; *Solomon* in all his glory was not like the Lillies of the Field. When Christ was transfigured on the Mount his raiment was white; and the glorious condition of the Saints in Heaven is set out in this, that they shall be clothed with fine linnen, white and cleane.

Mat. 6. 29.

Mat. 17. 2.

Rev. 19. 4.

No doubt this Church was exhorted to looke after their Justification, to joyne nothing with the righteounesse of *Jesus Christ* who is set out to be white and ruddy, and to preserve the doctrine of it pure and cleane; and also Sanctification is herein comprised, so that the former point is now propounded under another comparison of white raiment, and wee are to be perswaded to buy it: And therefore consider,

Cant. 5. 10.

First, It is of necessitie to have raiment, wee must not goe naked; It is a shamefull imagination in such as in imitation of *Adams* perfection will pray, and preach, and beare naked; they should be ashamed of it: And wee see that nature teaches us to looke for a covering for the body, and the Text perswades us to get this white raiment for the soule; food and raiment must be had, and men of quality will have garments answerable to their condition; and whereas there is varietie of clothing for the body, nothing will serve the turne for the soule but this white raiment, wee must have long white robes, the righteounesse of *Jesus Christ* is long enough to cover us all over, but every thing else is too short and narrow; he finds us naked, and gives us his owne robes, that our nakednesse may not appeare; and he makes a garment for us; he causeth inherent graces to grow and abound in us, but wee must not thinke that our graces helpe to cover us as a piece to be added, for nothing can adde to our Justification, or to our title, wee may as soone guild gold with clay, as by any graces or ser-

Augu. 14. de

Civ. dei. 12.

Rev. 3.

Rev. 7.

vices



REV. 13. 14.

vices of ours make our selves in a better condition. Wee must put on the Lord Jesus Christ, and that's sufficient to present us faultlesse and blamelesse before God.

Secondly, It is for honour and ornament white clothing was used in Kings Courts, and he that hath this raiment shall be in the Court of Heaven; great men are distinguished by their apparell, yet some are so proud that they care not what they lay upon their backs, and you cannot know by their out-side what they are, but this white raiment is onely for the Kings Children, and they are glorious within. *Dives* base in heart, having nothing but rottennesse within, yet was clothed with Purple and fine linnen; but the Saints are made glorious and excellent when this raiment is upon them, and in Heaven when no apparell shall be upon their bodies, yet that *stola corporis* shall be glorious, as that the beames thereof shall be much better then any garment to cover them, and no nakednesse can appeare to cause any shame.

1. *Use.* And hence you are to be exhorted to get this white raiment: None but mad-men goe naked, none but beggars goe in patched clothes; here is a garment, and it is glorious, It is made ready for you, and there wants nothing but putting it on. And what contempt will this be, that apparell be brought home to you, laid on the Table by you, and you will not put it on, and weare it, but goe in your owne rags, and live and dye in your sins?

Secondly. This raiment will fit you, and well become you, and you will appeare glorious, and be so indeed: A Stage-Player that personates a King hath clothes answerable, yet is a base fellow; and in the end of the Play, when he puts off his clothes it appeares to: but this will befall none that have true faith in Christ. Hypocrites will be unmasked, but a true shall weare their clothes unto eternitie, and never put them off. Nay, they cannot be without them; this white raiment shall never decay, nor be worse for wearing, it will fit all persons, and at all seasons; and therefore buy it at any rate.

Thirdly,



Thirdly, And if you feare your money will not hold out to make such a great purchase, then know, that your God will not stand with you for price; hee saith not you must have so much Faith as *Abraham* had, so much Zeale as *Phineas*, so much Courage as *David*, so much Wisdom as *Solomon*, or else you cannot be saved: No such thing is said in Scripture; but if you see the usefulness of these Commodities, and desire them, and will use all good meanes to obtaine them, you shall certainly have them; nay, you have them already. For this is one difference betweene Temporall and Spirituall things, the evill of the one sort cleaves to you before.

Fourthly, You have them, you are covetous before you be rich; but in those Heavenly Blessings you looke after, you have them, and the good of them, when you first make after them. He that really and unfainedly desires Christ, and Faith, and other graces, hath them already in some degree, and shall have more, for all supernaturall desires come not from nature, but our Union with Christ.

Fifthly, And the last thing to be urged, is, That such as have this white raiment should carefully keepe it: A spot in a pure colour is a great blemish, and soone discerned. It is pittie to see Christians walke loosely or indiscreetly, but worse if scandalously; If they bee blessed that watch and keepe their garments, what will become of them that defile them? It is a glorious thing to maintaine an unpotted profession to the end. And in case wee have taken a fall, and fouled our clothes let us not lye still, and wallow in the mire, but rise, and wash our garments till wee make them white in the blood of the Lambe. Men must have clothes though they goe upon trust, and runne into debt; and when they have them they should keepe them carefully; For the Wise man bids you to have your garments white at all times. How will this condemne

Rev. 16. 15.

Rev. 7. 14.

Ecc. 9. 8.

D

many

1 Joh. 3 9.

many that live in the visible Church, that have never a ragge to cover their nakednesse, and yet are contented with it? Others take up a profession of Religion, and yet keepe not their garments cleane; they goe unhand-somely and slovenly. It is said, *Thai bee but is borne of God cannot sinne*, he hath another nature given him; and while he is himselfe, he cannot goe against the principles of grace, as a neat cleanly man would not doe a slovenly act though no body should see him; and a curious worke-man cannot bungle, so a godly man cannot sinne and tumble in the mire, for he is a Sheepe, not a Swine. It is reported of the Ermin, which is a neat creature, that if a puddle be on the one side, and Dogs on the other, he will choose to dye rather then defile himselfe. I wish wee could see this cleanlinesse in Christians; It ought to be so, and Schoole-men give a good reason for it, because grace workes not by feare onely, but by hatred: A man feares a drawne Sword when the point is set against his brest, and it is in the hand of an enemy; but if it lye on the Table, or be in the hand of a friend, it is not feared. Men may feare sinne when God doth threaten to run them through, but if he put up his Sword their feare is removed; therefore the kindly worke of grace is by way of hatred and loathing; a man would not take a Toade in his hand though he knew the poyson would not hurt him; this hatred and loathing of all fil:hinesse and pollution should be in those that have this white raiment, and then they would keepe their garments cleane.

*Use.* And now give me leave to make a further application to you that are the Great Councell of the Kingdome; and let me tell you, that the people of this Land looke for this pure gold and white raiment, and to purchase them they have offered faire; Their Plate, their Money, their Horses, their Servants, and their Sonnes; they begin to feare they shall not have these Commodities  
which

which they have bidden well for, because in all this time they had little else then ends of gold and silver; wee will perswade them to waite longer, and to helpe you by their prayers, that you may become the happie instruments of the Kingdomes good, in making the gold and raiment in the Text, as plentifull as the materiall gold was in *Solomons* time. To effect this, you have need of *Solomons* wisdom; the present Divisions and Distractions of the time require it; and unlesse God interpose his owne power and wisdom, wee conceive, wee shall bee still under the troubles of Warre, such as were in *Dauids* time: And though you doe well to thinke of building the Temple, and yee contribute somewhat towards it, yet wee doubt whether wee that are alive shall see it done, and injoy the peace and happinesse of *Solomons* time; Yet however, let me represent unto you the state of the people in this Land, which is much like to these *Laodiceans*, they are poore, and naked, they have thought themselves rich in their Clergie, and honoured above others in their outward pompe and glory; and for their wealth and goods, they have abounded, and had need of nothing; now they see themselves poore in every kind, and they lament their povertie, they are naked also, both in regard of raiment and armour, and *Aaron* hath made them so, *Exod. 32. 25*. They hope that you will take care to enrich them, and provide such as will clothe them. You did purge the Sonnes of *Levi*, and tooke away many that were no better then drosse and Tin; you now give over. It is much feared, least many Congregations shall still be poore and naked, the people desire a golden ministry, such as have golden gifts and graces, and then they hope there will be golden Christians; and the golden dayes will come, in so much as in you lyes, you should pittie and relieve the Kingdome herein, by setting up a godly ministry, and countenancing it against the reproach and contempt of

these present times, which is greater then heretofore hath beene knowne. Wee thought the witnesses had been slain, because it is said, in *Rev. 11.3,7,9.* that after they had Prophesied in sackcloth a long time, then they were killed, and then they were unburied three dayes and a halfe; There is no doubt but godly Preachers (among others) were the witnesses that gave testimony to the truth, and they have Prophesied mournfully, even in sackcloth a long time together, and then they were slaine, they were suspended, which was a civill death; they were not killed as men, but as Prophets, and they were in the streets as dead men, not suffered to execute their Ministeriall Functions; and this was for three dayes and a halfe, and the time of continuing the suspension of many Ministers by the Bishops, which was three yeares and a halfe, did fall out so pat and punctuall, as it might well be thought to be the slaying of the witnesses in *England.* It is not necessary to make this killing of the witnesses, to be in all places at the same time, but that it fell out among us at this time; the words following in the Text plainly shew, for after that time of three dayes and a halfe, the Spirit of Life entred into them, and they lived againe as Prophets, and were restored, and great feare fell upon men. Those that were Actors in killing them, desired them to goe and desire their freedome, which was quickly and easily granted, they were glad to be rid of them: \* And further, to confirme this, It followes in the Text, that there was a great voice from Heaven, saying unto them, *Come up hither.* Heaven is the highest part of the visible World, and it resembles men in highest place and power, King, and Parliament; And this great voice from Heaven was from the State; and you said to poore despised Preachers, *Come up hither*; You gave them countenance and encouragement, even before their Adversaries; You said to the proud prelatieall idle Clergie, *Come downe hither*; and I think

\* Ornati sumus  
honore & glo-  
ria ad exemplū  
Christi qui post  
mortem debel-  
latam sublatu  
est in calum  
quod autem  
vox auditur  
jubens ascen-  
dere eo signifi-  
catur non as-  
piraturus pro-  
phetas ad hoc  
honoris suo in  
arie sed alio-  
rum autori-  
tate colloca-  
dos esse in isto  
fastigio pura  
Solenni aliqua  
principum au-  
ditore. Bright-  
man in Locum.

thinke you said well; But to the godly despised Ministers of the Gospell, you said, *Come up, ascend higher*; and you gave them respect; But now there is a voice from the Earth, which saith, *Come downe hither*. The people that Petitioned you against the maintenance of the Ministry, they say, *Come downe to us, you are too high, doe as wee doe, worke for your living as wee doe*. Whether this voice from Heaven or Earth shall prevaile? Wee leave it with you and the God of Heaven to determine: Onely let me give you an *Item*, to take heed in this case of doing, as *David* did betweene *Mephibosheth* and *Ziba*, 2 Sam 16.3,4. Hee accused *Mephibosheth* that hee aspired after the Kingdome, and looked after great matters; and when the Innocent lame man had opportunitie to make his owne defence, yet *David* unjustly gave away halfe his Land to his Accuser, 2 Sam. 19. 29. They are like enough to say of us. *Wee would get higher, and wee looke after great matters*; but take heed of dividing upon such a false surmise; and give one halfe away to satisfie their desires, and leave the other halfe for us to live upon in a poore manner. But I forbear the further pressing of these things, and in a word returne to the first Branch of my Exhortation: I beseech you give us nothing but gold; let not your Authoritie countenance any thing but what is good and precious; You are Gods Merchants, and you should have put off more then you have done: Many things come before you, little is settled. It were an evill thing, for many Causes to come before a Judge and nothing to bee determined; The Lord quicken your spirits, and guide you in your way. And for you the people of this Land, bee wise to judge of things as they are indeed; There is gold to bee had, and white rayment, the Lord *Jesus Christ* would sell you these; You sometimes cheapen them, and inquire

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after them, but you goe not through with the bargain. Who would want gold in his purse, and good raiment upon his back, if hee could have them? You may have these if you will, and it will bee a horrid thing in the day of your account, to render and returne poore naked soules before God, that might have beene enriched and clothed.

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**FINIS.**

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PAGE 9. l. 3. read *revelled* for *received*. p. 14. l. 15. 101 *will* 1. 107. l. 1. 13. leave out *Fourscore*, and read the two lines together.

